

BLUE GRASS BLADE.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

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\$1.00 A YEAR.

MONDAY, AUGUST 29,

WILL BE THE FIRST DAY OF THE
DEBATE BETWEEN REV. U. S.
WILKINSON AND ME, AT
OPIE, IND. TER.

As will be seen, elsewhere in this issue, all the arrangements for a religious debate, between Rev. U. S. Wilkinson and myself, have been completed, the debate to begin on Monday, August 29th, at Opie, in the Indian Territory, and, I suppose, that at least a week will be occupied by the discussion, as much time being occupied each day as will, at the time, be considered desirable, which I suppose will be about four hours, in sections of two hours each, one in the morning and one in the evening.

I suppose the time will be about equally divided between the two questions that we are to discuss.

The first proposition is "There is a God Rev. Wilkinson affirming and I denying."

The next proposition is "The Bible contains many errors of various kinds," I affirming and Rev. Wilkinson denying.

I also hope to have, while in the Territory a debate on these two questions with Rev. Warlick, at Ryan or Duncan, Ind. Ter., but the time for that is not settled. I shall do all I can to bring about the debate with him.

These two gentlemen are preachers in the Christian, or Campbellite, church, and are both professional debaters.

From some correspondence in the Blade that has occurred between Mr. Wilkinson and myself and from what I have heard of him, I am disposed to think him a man of more than the average ability of his class.

The debate has been brought about, up to its present stage, by the fact that Rev. Wilkinson adversely criticized me in a paper of his church, "The Firm Foundation," in which criticism he said that he had not been able to get infidels to answer him. He seems anxious for the discussion and it is an opportunity that I have long sought.

I am not an orator in the common sense of that term, though as a preacher I was popular, but I am thoroughly satisfied of the tenability of my positions and know the argument, on both sides of each of the issues, and I am inclined to think that the discussion will result in Mr. Wilkinson becoming an infidel—I mean an avowed infidel, for I do not believe that any intelligent man believes the Christian religion. I intend to try to make him avow his infidelity in the presence of our audience, before our discussion closes. I do not at all care whether or not he is generous or what is called liberal, or the reverse of these. I expect to force him to do it, rather by fair and square argument, and I grant him full permission, as would be his right, any how, to have, to assist him, present with him on the platform, any person or persons that he may wish.

I have gotten some little indignation from the letter of Bro. Hanner, published in this issue, that Rev. Wilkinson may use some personalities and ribaldry, but he will if he does that, and that he is wasting time, for I shall hold him strictly to the issues between us and will ignore—that is I now think I will—anything of a personal character.

There will be no sense in my attack he may make upon my morals, when I will have for sale there my book, "Behind the Bars, 31,498," written while I was a penitentiary convict, which fact tells its own tale.

However, as moral qualities are supposed to affect religious beliefs it will probably be fair, and may be best for him to ventilate my reputation and for the purpose of information on this subject he has access to Lexington, Ky., where I am known to everybody.

So far as I am concerned I would prefer that he would do this, but, as I have said, I believe he would simply be wasting time, for I would just go ahead with my argument without replying to anything that he was logically relevant, and to any clear thinker the personality of either Rev. Wilkinson or myself has no more to do

with the truth of theology than it has with the truth of astronomy.

I will have no advantage, I think, over either of these gentlemen, in the fact that I am only lately returned from Palestine, and the scenes, real or alleged, of the Bible and these are now fresh in my mind and also in my book "Dog Fennel in the Orient." I will take with me and with my personal experience in these places, added to my knowledge of the Bible, from my youth up to nearly seventy years of age, in health and strength rarely equalled in any man of those years. I do not believe that any man or any body of men who defend the Bible can cope with me on the questions that we will discuss.

It will be my policy to readily concede to my opponents any force that they may make in their arguments, not only because this is right and logical but because it is generous and good policy, and I feel convinced that infidels and Christians will alike become my friends as they listen to this discussion.

While the fact of my being the grandson of Barton W. Stone, the real founder of the Christian or Campbellite church, as recently recognized by large conventions of that church, at Cana Ridge, in Kentucky, and at Cana Ridge, Indiana, previous to making the name Campbellite now, fully as much as it did when I was a preacher in that sect, I shall, nevertheless, have made this explanation, use the name Campbellite to designate the particular sect to which the two preachers belong, if it is necessary to do so, and shall do it only for the purpose of distinguishing that sect from the general Christian religion.

This I will do while it is true that I am greatly indebted to Alexander Campbell for much personal kindness to me, and while I probably know all sides of the character of Alexander Campbell much better than any living man and have great love and affection for him.

His errors in the theology of the intelligent religion that he represented, or started, were attributable largely to the misrepresentations of the country—Scotland—in which Mr. Campbell was born and to the time at which he was born—a time when there was practically none of the light upon the Bible that has since so abundantly appeared.

It is an interesting fact that the Indian Territory is one of the best friends I have and has an unusually large proportion of people of the Campbellite sect. I will tell these people some personal reminiscences of Mr. Campbell, privately or publicly or both, as matters may develop that will interest them.

Mr. Campbell's great fault was his ambition that made him want to sacrifice the distinction of Barton W. Stone for his (Campbell's) own glory. "The Campbellite church is very much nearer infidelity than any other Christian denomination, and they are the only Christians that do not wear the Holy Ghost, the most stupid thing in all of Christianity."

It would not greatly surprise me if the Campbellites in the Indian Territory, led by Rev. Wilkinson would come over to the most advanced infidel views.

I hope that we will have a good hearing from Christians and infidels alike and that the managers of the discussion will try to get newspapers to report the debate completely.

I hope to meet many of my old friends there, and I believe that Rev. Wilkinson, so far from trying to "skin me alive" as he is reported to have said will think much more kindly of me when the discussion is over than he now does.

If he does "skin" me just any kind of an old sheep skin will do for me to wear back to Kentucky, and, may be, he can lend me one. I think we have something in the Bible about preachers having "sheep's clothing."

ELIZA MOWRY BLIVEN.

Among our infidel workers who are doing much good is Eliza Mowry Bliven of Brooklyn, Conn.

She writes highly moral and moralizing letters which she sells for ten cents for 20 copies. They are good and kind and finely calculated to do good, and she is a most woman. A child can understand what she writes.

Send for five postal cards and help spread the circulation of Freethought literature.

MINISTER

RETURNS FROM MYSTERIOUS TRIP.

Rev. Ellis of Richmond, Who Disappeared July 5, is Back Home Under Physician's Care.

Woman Accompanied Him—Claims He Induced Her to Go After Telling Her He Had Had Trouble With His Wife.

Richmond, Ind., July 15.—Rev. Ellis, pastor of the South Eight Street Friends church, who mysteriously disappeared on July 5, has returned to his home. He is said to have come from Nashville, Tenn., via Cincinnati.

Miss Bonnie Slick, who was formerly the housekeeper for the minister and who disappeared on the same day that he went away, also returned last night. She says that they went away together on account of trouble he had with his wife.

To the Sentinel Miss Slick made the following statement to-day:

"It is true that Mr. Ellis and I have been together. We went to Cincinnati and then to Nashville. On the morning of July 5 we met and decided not to see each other any more. In the afternoon he came to my home and asked me to leave with him, saying he had had trouble with his wife. We had often talked of going away. It was at my suggestion that we came back home. Mr. Ellis is not insane. He is perfectly well and told me that he enjoyed our trip. I do not know what Mr. Ellis intends to do."

At the Ellis home last evening it was stated that Mr. Ellis was in no condition to see each other any more. The minister was believed to submit to an interview. A physician has been in constant attendance since Mr. Ellis reached home. It was said that the impression was given to the family friends that he was suffering from mental collapse.

In an interview to-day Arthur Ellis, son of the minister, said: "My father is mentally unbalanced. At times he is perfectly rational, but at others he is wandering in his speech. He has not been asked whether he was with Bonnie Slick, but that the family thinks they returned on the same trip. My father gave as his reason for going away as a 'nervous impulse to travel.'"

An examination will be held soon to determine the mental condition of the minister. The trustees of the S. Eight Street Friends church have declared the pulpit vacant.

SEQUEL TO THE "SKELETON" STORY.

In the last Blade printed a story headed "Skeleton for a Religious Novel—All Accurate Except the Names."

Since then the Courier-Journal has printed my story giving the names. It is as follows:

ARRESTED AGAIN.

New Charge Against Robert C. Nuckols—Accused of Forging J. M. Atherton & Co's Name to Notes for \$5,750.

Robert C. Nuckols, though held under three bonds of \$500 each on the charge of obtaining money under false pretenses, was arrested last night at Ninth and Broadway by Detectives Maher and Sexton on the charge of forging the name of J. M. Atherton & Co. to two notes, aggregating \$5,750.

Nuckols, who was until about a year ago a prominent business man and leading churchman, is now forced to answer to four different charges. He has been presented in Police Court to two notes, aggregating \$5,750.

He is alleged to have passed worthless checks upon J. Bacon & Sons for \$15, the Kaufman-Strass Company for \$25, and the Herndon Street & Sons Company for \$50.

He has separated from his wife and is said to be living at 413 West 11th Street. When found by the detectives last night he was with Mrs. Lilian Orendor and her child. They were walking down Broadway and were greatly enraged when he was placed under arrest. The detectives say they believe he had heard that the forgery charge was to be brought against him, and that he was going to the Ten-

street station to leave the city. His actions were suspicious, and though he carried no baggage, the officers were convinced that they arrested him just in time.

The Orendor woman created a scene when the detectives approached, and she demanded that a warrant be presented. Nuckols joined her in this demand, but they were induced to believe that a warrant was not necessary.

The mother of Lilian Orendor has signed Nuckols' bond in previous instances. He will be presented in Police Court this morning and will be prosecuted both by Mr. Atherton and the officials of the bank where the forged notes were discounted.

Nuckols claims that Mr. Atherton gave him the authority to sign the notes. This is absolutely denied by Mr. Atherton. Nuckols was at one time employed by the Atherton firm.

Old Blade readers may recollect the name of J. M. Atherton the distiller, in connection with my being sent to the penitentiary.

Atherton was a candidate for Congress from the Louisville district. Apparently for the purpose of getting the Baptist vote, in Kentucky, he gave to Georgetown college, for the purpose of educating young men in the Baptist ministry, \$500 and gave \$1,000 to the Baptist church in Georgetown.

J. J. Rucker was a professor in that college and a leading member—the oldest one—in the Georgetown Baptist church and was, at the same time, editor of a Prohibition paper called "The Kentucky Star."

The Blade was then a Prohibition paper and was very popular and influential, and "The Kentucky Star" was not cutting much ice.

I repeatedly twisted Rucker with having taken the money of distiller Atherton to build a Baptist church and to educate young men for the Baptist ministry.

Rucker never denied the charge but seems to have laid a scheme to get even with me.

I was arrested by the United States government and charged and convicted of printing "obscene literature," and the prosecuting attorney said I was "a free lover and the editor of a free love paper."

The paper that was sent him and upon which I was convicted was addressed to J. J. Rucker, Georgetown, Ky., and he was the only witness against me.

Nuckols was educated at the Georgetown college, the religion of which was principally managed by Rucker.

It will be noticed that the Courier-Journal says Nuckols was a "leading churchman," as is nearly always the case with men of his kind.

LOW RATES

to Louisville, Ky., and Return

—Via—

QUEEN & CRESCENT ROUTE

AUGUST 12-15th, INCLUSIVE

—Account—

Biennial Conclave Knights of Pythias.

Tickets good until August 21. Tickets can also be purchased reading via Louisville and return, via St. Louis, and direct routes. For information address: A. B. Freeman, T. P. A., Birmingham, Ala.; J. C. Conn, D. P. A., Chattanooga, Tenn.; E. N. Allen, T. P. A., Lexington, Ky.; or W. C. Hinesman, G. P. A., Cincinnati, Ohio.

PROGRAMME

For the Annual Harvest Picnic at Moffitt's Grove, Newton, Iowa, Aug. 14th, 1904.

The following is the program of the Ingersoll Memorial meeting to be held at E. B. Moffitt's Grove, near Newton, Iowa, August 14, 1904:

Address Chairman
Biography of Ingersoll Lewis Moffitt
Recitation Mrs. E. B. Moffitt
Recitation Mrs. E. B. Moffitt
When Papa Shaves Guy Gist
Recitation Bertha Engle
Five Minute Discussions Open to all
Basket dinner on lawn. The public is cordially invited.

NIAGARA FALLS EXCURSIONS

Via

QUEEN & CRESCENT ROUTE

August 24, 11th and 17th. For information address ticket agent, or E. N. Allen, T. P. A., Lexington, Ky., 89 E. Main Street.

EVERYTHING

ALMOST, EXCEPT GRAPE JUICE WAS FOUND BY AN ANALYSIS OF THE COMMUNION "WINE."

(From Cincinnati Enquirer.)

Lexington, Ky., July 23.—State Pure Food Chemist Labach today announced the result of an analysis of communion wine submitted to him by one of the most aristocratic churches in Lexington. He extracted enough coal tar from the wine to dye a square yard of wood a deep scarlet and will place this on exhibition in St. Louis.

He also found salicylic acid, alcohol and in fact, nearly everything except grape produce. The result of the analysis is creating consternation among church members, who believed they were sipping grape juice at communion services.

This is one of various accounts of this that have been sent me.

In Lexington churches, as in many other towns, they have adopted the use of individual cups to drink the communion wine out of and waiters of little cups of wine are handed around.

In the New Testament it is said that Jesus took THE cup and blessed IT, only one of them, but that won't do today. People don't want to drink out of the wine cup that some old mirth fifty with whiskey and linco has been stuck into, and hence the individual wine cups in the communion.

In all the silly performances of these modern days there is nothing more absurd and hypocritical than a lot of people who pretend to be sane who sit around and tuck down their heads and look solemn because they have taken a little piece of cracker and wine, as they consider it if they are Protestants, or because they have eaten some of the real meat and drunk some of the real blood, if they are Catholics.

It is bad enough when they are sure that it is real wine, but no infidel in the world could conceive of any more absurd charge against Christians than to picture them eating a little piece of hard tack and sipping it down with a mixture of coal tar, salicylic acid and mean whiskey.

I am opposed to liquor but in preference to that kind of a hand out at communion I would suggest a cocktail or mint julep.

TWO WIVES IN ONE HOUSE

Salvation Army Worker Has Had Them in Adjacent Flat.

Chicago, July 18.—Dwight Motcalf, an enthusiastic Salvation Army worker, has queer ideas of matrimony. He was married and lived in the second flat at 98 Walnut street.

Then, July 9, he moved to Crown Point, Ind., and married some more. The second wife is Lucy Rounds. He installed her in the first flat at 98 West Walnut street.

Then, when not sleeping, he flitted between the first and second flats. He told his bigamous wife not to have any communication with the Mrs. Metcalf upstairs, "as she was a relative who did not like him."

The women got together and Metcalf was arrested for bigamy.

WORLD'S FAIR VISITORS.

The pavilion erected by the Frisco-Rock Island system at main entrance of the World's Fair is surely a place of no little interest, in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island system at main entrance of the World's Fair. Here will be found a place of rest, courteous attention, besides there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will undoubtedly overlook a very important attraction is case of failure to visit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Dr. J. B. Wilson, of Cincinnati, is going to Rome to represent the members and friends of the Liberal League (Liberal is American for Freethought) at the International Freethought Congress. The sum of one thousand dollars to pay his expenses is being raised through the Blue Grass Blade. Considerably more than half the amount is already secured—London (England) Freethinker.



Charles L. Moore
Editor



TERMS OF THE BLADE.
1 issue for one year \$1.00.
In clubs of five New subscribers, 50 cents each, \$2.50 for five.

Terms—\$1.00 per year, in advance; foreign subscription, \$1.50.
Five New subscribers sent one year for \$2.50.

Make all Money Orders, Drafts and Express Orders payable to the Blue Grass Blade, Lexington, Ky.

When you change your address advise this office giving your old as well as the new address.

When you send your subscription say whether you are a new or old subscriber.

The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to this publication are not discontinued at expiration unless so ordered by the subscriber. The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full up to date and ordered discontinued.

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"THE DAMNED STUFF CALLED ALCOHOL."

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the coldest and coldest worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do to think of the deaths—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who are struggling with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffold upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever separate."—GRANT.

"In no sense whatsoever is this government founded upon the Christian religion."—WASHINGTON.

"The divorce between Church and State should be absolute."—Garfield.

WANTED—Salesmen, local and general, reaching the pump and well supply trade on recently patented well specialties of great merit. Hills & Ross Co., Medina, Wis.

THAT DEBATE

BETWEEN REV. U. G. WILKINSON
AND ME SEEMS LIKELY
TO MATERIALIZE.

Grady, Ind. Ter., July 22, 1904.
Mr. Charles C. Moore:

As per your request I met the Rev. Wilkinson last night and arranged to have the debate at Ope, which is 8 miles East of the Rock Island railroad and 8 miles west of Grady on the Ryan and Grady road.

We will either have an arbor or a tabernacle, as it is in a country school house. There will be a restaurant on the ground. The debate is to begin on Monday after the fourth Sunday in August.

That is as soon as Rev. Wilkinson can meet you as his time is occupied until then.

He said last night that he was going to take all the hide off of you. I have been thinking what a pity it would be for you to go back to Lexington with no hide on—no hide, no beard! I don't think the Lexington friends would know you, and it would look hard for an infidel to get you to come out here and get you treated so badly.

Warden Combs let you keep your hair—then for a preacher to talk off your hair and hide! But such is Christianity. But don't let me scare you off. Wilkinson says don't be scared he will meet you.

We will expect to meet you at Ryan, on Saturday before the Monday on which the debate begins.

I send you a letter from R. L. March.

You see he wants a debate in Duncan. That is a fine town on the Rock Island railroad. So if you could go to Duncan and hold a debate with Warlick, first then to come to Ryan, if you can arrange for Duncan I am sure you could get more donations there than your expenses.

I think you ought to have some pay for your time.

Write to March and he will see the Campbellites and they will see their man. My box is filled every day with mail since the debate has been reported. I send you a sample of the letters. Beside I am looking for the thrasher here soon to thrash my crop of oats. I want to get the money for them before the debate, to buy me a new jumper as the one I have is stringy. Make your stay pleasant.

Do you want the money in advance? Print as much of this letter as you see fit. Print the March letter.

H. A. ROUSE.

The letter head of 'the March letter' shows Mr. March to be a lawyer of the firm of March & Wolverton. It is as follows:

Duncan, Ind. Ter., July 18th, 1904.

Mr. H. A. Rouse, Grady, Ind. Ter.:
Dear Sir—What a matter with pulling off the debate between Wilkinson and Moore here? We will have better facilities here for taking care of a crowd than either Grady, Ryan or Conancho. We have a large tabernacle here which could be gotten for the occasion.

We would have good 'crowds', and we have more liberals here, I expect, than any other place along the road, and besides we have quite a number who are ripe for the work of the heart, of a scenter disposition, who would be objectionable to have it at Conancho, because of several things. The town is full of Campbellites, and would all be ready of course to give a great cheer whenever anything was said that they could turn into a point for Wilkinson. Let me hear from you at once, and if it can be arranged to put it off here we will make arrangements for the tabernacle.

We also have good opera houses here. We can have the tabernacle put up right in town and lighted with electric light. You will want at least good crowds to hear this discussion.

Respectfully,

R. L. MARCH.

Dear Brother Rouse:
I am very glad you have succeeded in making the arrangement for the debate with Rev. Wilkinson and I shall try to meet you at Ryan on Saturday before the fourth Sunday in August, ready to begin the debate on the following Monday and to continue the discussion as long as the circumstances may seem to warrant.

My impression is that the two questions we have agreed to debate will occupy at least a week.

I hope also to have a debate on the same two questions with Rev. Warlick at any place there that you may select.

Whether the lines of argument in the two cases would be similar would depend largely upon the positions taken by my opponents.

I am willing to have the debate with Warlick either before or after

that with Wilkinson as you all may elect.

I do not want a single cent of "donation" or pay, in any shape, except my actual traveling expenses and you may send the money for that before I go or pay me, or just say old way.

I shall bring along some samples of books and of the Blade, and will of course be obliged to many who may buy any of the books or subscribe for the paper, but I will not at all solicit for either books or paper. I am not an infidel "for revenue only," or even in part, and I want this understood.

I will take the books and papers for the gratification of others and not at all for my own profit.

I will gladly say with you, or with other friends, in the Territory just as long as, and no longer than, we can have active debates, in any number and to occupy any indefinite time.

I feel a very strong conviction that we will have a pleasant and profitable time for both sides of the question.

(From New York Truth Seeker).
NEW FRIENDS.

It seems like sacrilege to write this editorial announcement of the discontinuance of the "good old Boston Investigator," the paper of Kneeland, of Florence Seaver, and of Lemuel K. Washburn, than whom there is no better writer for Free thought, no more generous comrade, no more devoted servant of Liberty, no stronger advocate of freedom of thought and speech, no more vigorous protester against the infringements of the church and ecclesiasticism upon the free actions of the people. But the necessity has arisen, through the apathy of some of the former supporters of the paper, and the negligence of some others to promptly pay their dues. July 20th is the last issue of the Investigator. In its place its friends and subscribers will receive the Truth Seeker, which most of them already know by reputation at least, and we solicit a transference of their allegiance to this Journal. This will be all the more easily done as they will not lose their favorite editor, Mr. Washburn, nor the much appreciated contributors to their cherished Investigator. They will not only get this, but many other writers for the Truth Seeker is a larger Journal than the Investigator. They will make new friends and we trust the acquaintance and companionship will be pleasant.

Mr. Washburn will hereafter be an editorial contributor to the Truth Seeker. He will continue to publish his papers and the dispatches of his printed lectures. We shall also be the dispensers, wholesale and retail, of the books formerly published by the Investigator. All orders should be sent here.

The passing of the Investigator is a sorrow to us, as to Mr. Washburn. We have read it weekly for something like thirty years and derived boundless pleasure and much instruction from its columns. Genial, courteous of heart, Seaver, a gentleman of the old school, with never a word of disparage for his comrades in the cause, and never a bitter word for the enemies of freedom personally, though he tore their theodicy to shreds. For his part, he held aloft the banner of Free thought, and there was never a smirch or stain upon its folds while he guided the staff. We got nothing but good from his writings, and it was of him that Colonel Ingersoll said: "Seaver is a gentleman of the heart, of a scenter disposition, who would be objectionable to have it at Conancho, because of several things. The town is full of Campbellites, and would all be ready of course to give a great cheer whenever anything was said that they could turn into a point for Wilkinson. Let me hear from you at once, and if it can be arranged to put it off here we will make arrangements for the tabernacle."

We also have good opera houses here. We can have the tabernacle put up right in town and lighted with electric light. You will want at least good crowds to hear this discussion.

Respectfully,
R. L. MARCH.

relations. It shall not be our fault if we do not. We ask them, therefore, to send us whatever arrangements they may be with them on the Investigator and as much on the Truth Seeker as may be convenient. This is a dull time of year to take on additional financial burdens, and the necessity of prompt compliance with this request will be plainly apparent to them.

To all our new friends we send greetings of regard and good will. As we become better acquainted we trust we will be able to give you more satisfaction for the loss of the Investigator in a measure he suggested by the weekly visits of the Truth Seeker. They have not lost their editor nor the writers they love, but instead have gained new friends.

WANTS INFORMATION ABOUT RELIGION.

San Jose, Cal., July 25, 1904.

Mr. Charles C. Moore:
Dear Friend—A friend of mine gave me a copy of the Blade. I am not very well posted but I read everything in it that is seemingly new. I notice in it some things that are pretty fair and other things that I would not put in print, but nevertheless you are the editor and I am a looker on and it suits me.

I notice a piece in regard to Christians.

I am no disbeliever nor am I a Christian, nor am I living a life that I call a Christian life. I enjoy going to church, but I notice one thing. If a man is there who is a gambler and they want money to pay the pastor, as they call him, they don't care whether a man has stolen the money or got it gambling or how.

I believe a man is a man, and when he believes in the Bible it is a nice thing, for he will fear doing his fellow man harm which he would do if he thought there was no hereafter.

My education is limited and I cannot understand things like the Bible, but I can't help suspecting something that is an error.

Does the Bible say that churches have to be dressed like parsons and have a piano or organ and a choir to sing else they can't have meeting?

According to the Bible Christ went from house to house and preached and so did his disciples.

I don't care what you do with these few mangled up words but I wish you would ask, in the next issue, if they call such churches according to God's will, or the New Testament, or if I don't believe it, as I understand it, I will quit this scribbling for the waste basket in where it will go.

Please give my thanks to pay for the Blade as soon as you will and everything continues all right, to my notion, I will subscribe for a year.

Yours for success,

W. H. LIVINGSTON.

I think he talks like an honest man and that he will become an infidel.

Now here is a chance for Christians.

That man has begun to do some of his own thinking about religion and when he is the case the man will almost certainly become an infidel. If any Christian thinks he can save that man to the Christian religion and will write him a letter of merely average interest, to be printed in the Blade, I will print it and if Mr. Livingston is wrong that Christian may thus show him and many others his error, and thus promote the Christian religion.

No religious paper will let me write a piece for it, but infidelity can be allowed to be more generous than Christianity can, because infidelity has nothing to hide, while Christianity has to keep the truth from the people. The church only exists today because it does everything to pander to the passions and tastes of the people and fine churches and music and choirs have been utilized to attract the people, to say nothing of many other means of dishonesty and many things certainly immoral.

Now people are beginning to catch onto the schemes of these people and when the reaction comes, as it must soon do, there will either be a perfect collapse of the church, or the church simply become a fad for the indulgence of rich people.

Money gotten from gamblers of the meanest kind, is accepted by the church without hesitation.

Every point and religious paper in the country thunders its anathemas against the saloon keeper while big rich distillers are petted and caressed by the preachers and the church for the money that these distillers pay to the preachers and the churches.

The rich and the poor are now so arrayed against each other that it is hardly possible that the conflict can be settled without war, and the church an organization for the indulgence of the rich, is the leader in the enmity between the two classes.

The poor are bound to see this and naturally will turn against the church so that for the ultimate good of infidelity luxurious churches and fine costly preachers and church musicians are the very best for our cause.

ROME CONGRESS FUND

"It is the desire that Dr. J. R. Wilson represent American Free thought at the World's Congress of Free thought to be held in Rome, Italy, next September. Dr. Wilson is president of the National Liberal Party and is qualified to participate in the deliberations at the Congress. His return from Rome the Doctor will write a book embracing his experience and proceedings of the Congress, and it is needless to speak of the Doctor's versatility and ability to write such a book.

The price of the book will be one dollar, and as the expense will be very heavy it is hoped that all who are able will subscribe for as many books as possible.

All money received is deposited in The Central Trust and Safe Deposit Company, of Cincinnati and will be acknowledged through the Blade. Contributions and subscriptions (with and without money) will be received by the Secretary of the National Liberal Party. Address: MORRIS SACHS, Atlas Bank Bldg., Cincinnati, O.

Condition of Fund.
Morgan Wamsley, Cincinnati, O., 5 pd.; L. Johnson, Oliver, Miss., 1 pd.; James B. Elliott, Philadelphia, 1 pd.; Mrs. C. W. Farber, South Fork, Pa., 2 pd.; Mrs. G. E. Mayfield, Catazeta, W. Va., 2 pd.; Geo. W. Hall, Noblesville, Ind., 1 pd.; James Dixon, Worcester, Mass., 2 pd.; Herman Weinstein, Fitzgerald, Ga., 1 pd.; Edw. Taylor, Amherst, N. S., 1 pd.; J. Cunningham, St. Louis, Mo., 1 pd.; Walter Collins, Los Angeles, Cal., 2 pd.; C. A. Fauser, Ironton, O., 1 pd.; Anthony O. Nelson, Shelton, Wash., 1 pd.; (also \$1 for the N. L. P.); James W. Moyer, Grand Lodge, Mich., 1 pd.; Allen Johnson, Corpus Christi, Tex., 1 pd.; J. M. Parnam, Quincy, O., 1 pd.; C. M. Clasen, St. Anser, Iowa, 1 pd.; A. M. Wilson, Alexandria, Minn., 1 pd.; W. C. Roland, Alexandria, Minn., 1 pd.; L. E. Double, Miller City, Ohio, 5 pd.; Dr. T. J. Fowler, Muncie, Ind., 5 pd.; Dr. Edw. Behrman, Cincinnati, 2 pd.; (also \$2 to the N. L. P.); A. C. Oghurn, Warrensburg, Mo., 1 pd.; A. G. Wineman, Greenville, Miss., 5 pd.; Frank Burns, Washington, D. C., 5 pd.; Miss L. M. Gibson, Chattanooga, Tenn., 1 pd.; (also \$1 to the N. L. P.); J. S. McKinney, Excelsior, Wis., 1 pd.; B. O. Morrison, Compianter, Pa., 2 pd.; J. W. Church, E. R. Smith and W. T. Montford, of Yukon, Okla., 1 each; Dr. D. H. Harkness, Fla., 1 pd.; R. C. Collier, New Orleans, La., 1 pd.; Frank T. Peterson, Gorla, Ia., 1 pd.

Johnson, Milford, Neb., 1 pd.; Herman, Eau Claire, Wis., 1 pd.; Calvert, Sulphur Springs, Tex., 1 pd.; John Colfield, Franklin, Wis., 1 pd.; P. L. Leimberg, Wills, Ky., 1 pd.; L. P. Tebbe, Loveland, Colo., 1 pd.; James Kennedy, Hospital and Schools, Randall's Island, New York, N. Y., 2 pd.; Geo. M. Cullen 309 Quarts St., Butter, Mont., 2 pd.; Wm. Bracy, Gainesville, Fla., 1 pd.; Albert Bornefeld, M. Gladbach, Germany, 2 pd.; F. B. Arhuckle, Fort City, Ia., 1 pd.; H. G. Smith, Lewistown, Ky., 2 pd.; B. Martin, Malcom, Ia., 1 pd.; Walter Hurt, Camden, O., 1 pd.; R. L. Noel, Gainesville, Pa., 1 pd.; Arthur Stone, 153 Cowart St., Chattanooga, Tenn., 2 pd.

H. C. Gordon, Quick, Neb., 1; E. V. Hall, Convey, O., 1; W. C. Rappington, Grady, Ind. Ter., 1; W. E. Ticer, Salt Fork, Okla., 1; James K. Long, Tracy, Iowa.

THE FAILURE OF INFIDEL PUBLICATIONS.

The suspension of the Boston Investigator, our oldest infidel paper, for the want of financial support, is certainly a matter of great consequence. It was a typical, true-blue, infidel paper. We may as well look these things fairly and squarely in the face.

Certainly it seems that though the church is trying every device that can appeal to human vanity and bigotry to sustain itself, it is, nevertheless, evident that more than ever before, leaders of Christianity are succumbing to the arguments for infidelity.

And yet it is a fact that infidel papers, even those having the hard time to sustain themselves that have never been in their history, so far as known to me.

Secular Thought, in Canada, has changed from a weekly to a monthly. Wisconsin's Free Thought, of Boston, Chicago, changed from a weekly to a monthly, and old Brother Green and his wife suicided because they could not keep up the Free Thought Magazine.

Shenandoah, which has a perpetual struggle for existence, The Truth Seeker seems only to be able to exist by contributions of its friends—creditable to the friends, certainly, but not much so to the cause it defends—and now the Investigator has succumbed.

It is true that very much more than ever before infidelity can be found in almost any first class newspaper, but it does not seem to me that that fact would make infidelity self sustaining. Their own publications, and I am

WINCHESTER

FACTORY LOADED SHOTGUN SHELLS.
It's not sentiment—that makes the most successful shots shoot Winchester Factory Loaded Shells. It's the results they give. It's their entire reliability, evenness of pattern and uniform shooting. Winchester "Leader" shells, loaded with smokeless powder, are the best shells on the market. Winchester "Repeater" shells loaded with smokeless powder are cheap in price but not in quality. Winchester "New River" black powder shells are the favorite black powder load on the market on account of their shooting and reloading qualities. Try either of these brands and you'll be well pleased. They are THE SHELLS THE CHAMPIONS SHOOT.

bound to say that I cannot understand the situation and I cannot tell what the effect will be.

Nearly any good magazine now has in it articles that are in the interest of infidelity, and if every publication in the world that is specially in the interest of infidelity were to cease the general learning and greatly increased intelligence of the people would keep infidelity constantly increasing to the final overthrow of religion, and it may be because infidels think that the infidel victory is, practically, already won that they seem to be fleeing to support their cause.

Certainly these infidel publications have been largely instrumental in bringing about the increase of the infidel sentiment, and it would seem that infidels would show their gratitude by supporting infidel publications but they do not seem to do it.

MONKEYS AND MEN.

From Daily Press, Newport News, Va.
Some of our esteemed contemporaries are devoting a good deal of space to the fact that Miss Justine Ingersoll, who will place a coin on the grave of her pet monkey, Woman must lavish their affection upon something, and if it is not a man or a child, why shouldn't it be a monkey? The latter certainly is as worthy of consideration as a poodle.

Then, too, it may be that Miss Ingersoll believes in the Darwinian theory of the "Descent of Man," and recognized in her pet a similar ancestor. The reports say that the inscription upon the stone will be: "Man hath no preeminence over the beast." The general public will be willing to accept Miss Ingersoll at her own estimate.

The above newspaper clipping has been sent me, I suppose for comment. I do not think Colonel Ingersoll had a daughter named Justine, and I do not think that any of them live at New Haven.

I never knew of any of the Ingersoll family doing but one thing in connection with any animal that attracted public attention and that was when a daughter of Colonel Robert G. Ingersoll went up to a man, on the streets, in New York, who was beating his horse and stopped the man and had him arrested, she being a member of the Society for the Prevention of Cruelty to Animals.

I suppose the man who wrote that is some silly Christian bigot who is trying to start some lie against the family of our Colonel Ingersoll.

DOWIE

Lays Down Courtship Rules for Zion And Also Says Some of His Officers Are Embezzlers.

Chicago, Ill., Aug. 1—Rules for guidance in courtship have been laid down by John Alexander Dowie, and the young man who fails to follow them will be branded as a robber.

"No young man," said Dr. Dowie, addressing his congregation in Zion City, "may hereafter go out walking with a young lady after dark without the consent of her parents. The place to court is in her house, where the old folks are handy and can be asked the question. If any young man wishes to court a Zion young woman he must first ask her parents, else he is a robber."

Dr. Dowie admitted before his congregation that some of the officers of Zion were mismanaging monies which Zion had placed in their hands. In fact, he said, there were several officers who were likely to be hauled up for embezzlement of funds unless they made good at once.

The self-styled Elijah attributes the present hot weather to the alleged fact that there are devils present everywhere in the air, and that they act as heat-producing microbes.

Lewistown, Minn.—Will send you a couple of clippings I just ran across today's papers. Nearly every paper is filled now-a-days with evil doings of these sky pilots. Some of these days I shall write you of the experience I had with a Congregational preacher from Illinois while we were taking to New York City together.—C. P. MISSELL, M. D.

\$1.25

Cincinnati and Return

—VIA—

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Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

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'TIS THE "COMFORT LINE."

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WEST AND

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as we are the Originators of Free Reclining Chair Cars Between Louisville and St. Louis.

Don't you think it would pay you, in traveling, to "Get the Henderson Route Habit"—it will.

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LIBERAL HEADQUARTERS

WORLD'S FAIR

At St. Louis this year, be sure and stop with Mr. and Mrs. W. C. Wagener, 3111 North Newstead Ave.

You will find everything neat, clean, home-like, and welcome by Liberal Friends. Rooms, or Rooms and Board at very reasonable prices.

Mr. and Mrs. Wagener will take great pleasure in making you acquainted with other Liberals, who visit the Fair and stop with them, or in the vicinity.

You will find the editor and publisher of the Blue Grass Blade at Mr. Wagener's, if we are fortunate enough to visit the Fair. DON'T FORGET THE ADDRESS, but take this paper with you. Write them for particulars.

W. C. WAGENER,
3111 North Newstead Ave.
ST. LOUIS, MO.

(From Lexington Democrat).

SOLDIERS

WILL ATTEND THE HANGING

OF CUSTER GARDNER AT MUMFORDVILLE, TROUBLE IS FEARED—PREPARED FOR DEATH

Louisville, Ky., July 27.—Upon the receipt of Sheriff J. B. Jones, of Hart county, who is commissioned to hang Custer Gardner, at Mumfordsville, tomorrow, Governor Beckham has ordered Major Mansur, of the Louisville battery to have fifty men at the scene of the execution as trouble is feared when the mandate of the law is being carried out. Members of the battery were ordered out, tonight, and they are in readiness for a hasty departure at any time.

All ready for the hanging. Mumfordsville, Ky., July 27.—At an early hour tomorrow morning Custer Gardner will pay the penalty on the scaffold for the murder of Esquire Osborn and his son. His friends loved very earnestly in his behalf, but the majority of the citizens of the county demanded that the perpetrator of so great a crime should pay the extreme penalty. The ministers of the county have labored earnestly with Gardner trying to prepare him for death, and up to a short time ago they met with very little success, but yesterday he expressed himself as reconciled to his fate, and said that he was at peace with the Lord and felt that he had been pardoned. He will be hanged some time before going to the scaffold.

As this will be the first legal hanging in Hart county in fifty years, great interest is being manifested and large crowds have been coming to see the scaffold.

Thus we see, from almost any newspaper, nearly any day, that murderers and all kinds of criminals are always Christians, while infidels are never criminals.

Every man who has murdered some body and is hanged for it, starts to heaven from the gallows, being at peace with the Lord, and will have his sins all washed away in baptism because he has got some preacher to fix it up all right for him.

This Christian villain has murdered Esquire Osborn and his son. When Osborn and his son were murdered there was probably no announcement that they were going to heaven because they had "made their peace with the Lord."

Osborn and his son were probably cut off suddenly by death, and without time to make preparation for death and such cases as theirs are regularly dealt with by the preachers to show the people that they ought to do what the preachers tell them and become Christians while they have time and opportunity.

I do not know anything about the case because murder in Kentucky, dominated by the Christian religion, is so common that I cannot recollect the particulars in the case. Gardner, the murderer, has every advantage over Osborn and his son, because Gardner is arrested and put in jail and the clergy come to see him and talk to

him about religion and pray with him, and Christ gets to be a good Christian and all the Christians, especially the female ones, sympathize with him and pet him, and Gardner dies a loved and honored Christian hero.

And this thing goes on all the time and will continue to do so just so long as we have preachers and religion.

Vile murderous villains have thus a continual incentive to the commission of crime, in the knowledge of the fact that as soon as they commit a crime they are discussed in the newspapers and it is told how the preachers come and talk with them and how finally they are fitted for heaven, when perhaps if they never killed anybody they would die without becoming Christians and in that way go to hell.

Every editor in Kentucky knows that I am saying exactly what is true, and that, in this way, Christianity is a continual incentive to crime, but these editors get their money by supporting the church and consequently they are not going to object to the methods of the church and so we have, all the time, these brutal murders. People who believe in Christianity commit these horrible murders, naturally, because their Bible is full of stories of murderers who were loved by God, if they can escape they do so, and if they can't escape and are hanged they only go to heaven a little sooner than they would otherwise have done.

Our editors and preachers are either men who are lacking in common sense or they are men who are willing to encourage crime by encouraging Christianity, because they make their money by doing so.

This is not going to be this way always. There are, scattered all over the United States, a few thousands of good and sensible men and women who appreciate that in all the State of Kentucky, I am aware of all the State, stand alone in protesting against the continual crime that is committed by Christians and condoned by Christian editors and preachers.

Things will not go on this way all the time. The outrages committed in this country and especially in this State, in the name of religion and by religious people and condoned by the pulpit and the common secular press are being remembered by the people and some day the people will take the reins into their own hands and these Christian instigators of crime will suffer.

This whole country has a smoldering volcano under it and the masses of the people are dissatisfied.

The clergy are living in luxury and without labor and some day, before long, that day of reckoning will come and the preachers will be justly punished for what they are doing.

WALTER HURT TAKES ME TO TASK ON SOCIALISM.

Camden, Ohio, July 10, 1904. Dear Brother Moore:

Please don't again attempt to discuss Socialism in the Blade. Although I make this request personally, I believe it to be in behalf of all Socialists-infidels who, like myself, love you for your honesty, for your courage, and for your zealous service against religious superstition; and who, having learned that your name is only in your vocabulary and not at all in your gentle heart, love you also for your lovely personal qualities.

Regarding you as we do, we would, if possible, prevent you from too frequently making an allusionous use of yourself.

You are all right, Bro. Moore, so long as you confine your attention to the absurdities of the Christian religion; but when you tackle economies you make a spectacle of yourself. Your mind is still groping through the Middle Ages of governmental theory. You don't know any more about economies than I do about ecclesiastics. If you know more about economies you would be a Socialist. If I knew more about ecclesiastics perhaps I would be a preacher.

Better leave the discussion of Socialism to Dr. Wilson and others who know somewhat of the subject.

Your reply to J. W. Sawyer in the Blade of today's date is devoted largely to telling how many things you don't know, and, naturally, you take considerable space for it. You begin by saying you don't know what the term "class conscious" means. Next you say you don't know the significance of the phrase "economic determinism." Then you say you don't know what Socialism is. Why don't you inform yourself before discussing the subject? How do you know you are opposed to Socialism when you don't know what it is?

Permit me to say that acknowledgment of your own ignorance is not an argument against Socialism. It can't even extend an argument, for we cheerfully admit you are ignorant. Rather is your confusion an argument in favor of Socialism. Become a Socialist and cease to be ignorant.

You confess that you refuse to read Socialist literature. You declare you don't know what Socialism is, and boast that you don't want to know. Yet you are so unjust as to denounce something you don't understand and which you decline to investigate.

You are as bad as the Christians who denounce Thomas Paine without ever having read a line of his writings and without knowing the least what ideas he advocated or opposed. I don't wonder that you prefer to be called an infidel rather than a Liberal. An infidel can be narrow, while the Liberal must necessarily be of broad gauge build.

I have said you are "as bad as the Christians." I will amend that by saying you are worse. The Christian is not supposed to have any sense or any will. But you are a Rationalist on religion, it is to be presumed that you have some gray matter in your skull.

You are a specialist and as such you are skilled and paid specialists are enough. But outside your specialty line you are so narrow that you look through a keyhole with both eyes at once.

You may say an advanced thinker along these lines, but it is certain that you are not politically progressive.

I shall not attempt to expound the fundamental principles of Socialism. There are Socialist readers of the Blade who are able to do that, and such work I leave to them. Neither shall I make a defense of those principles, for you have not attacked them. I shall merely point out some errors of statement you have made regarding non-essentials. When persons discuss matters of which they are admittedly ignorant, they are very liable to error. Take the preachers, for example. I would seem that you have never quite gotten over being a preacher.

You assert that Socialists invariably are unable to define Socialism. Before I became a Socialist, being always an argumentative person, I frequently discussed Socialism with its adherents, and I never debated with a Socialist who was not thoroughly informed on his doctrines, and able to expound them understandingly. That Socialists are so informed is one of the greatest facts of Socialism, and to it more than to any other is the rapid growth of the movement due. Every Socialist is well-equipped, and therefore an effective, misleader.

Again, your idea that the Socialist is a lazy would-be robber is entirely erroneous. During something like fifteen years of active newspaper work I have come into close contact with labor organizations, and I can testify to the fact that invariably the best class in these bodies is the Socialist element. I have had to see a Socialist leader. The "barrel-house" bums are all Republican or Democratic, although they will vote ANY ticket for a gift of gin. Incidentally, you always know how a Socialist will vote.

In every reference you make to the aims of Socialism you repeat the statement that the Socialists want to take your farm away from you. This is so faulty that we can almost forgive you for it. No wonder you dislike Socialism. You seem to think this vast movement was inaugurated for the sole purpose of appropriating your little real estate.

By persistently discussing a matter of which you have no knowledge, you are unjust to the subject and unjust to yourself. Inform yourself. As a Liberal leader, you are setting a bad

example and affording the opposition ample cause for criticism.

If you will begin really to think along political lines you will become a Socialist just as surely as the Christian becomes an infidel when he begins to think at all. Fraternally yours, **WALTER HURT.**

THE INVESTIGATOR

Merged With The New York Truth Seeker.

(From the Investigator).

We have been publishing the Investigator for over a year at a loss. The subscription list has been gradually growing smaller, and new subscribers fewer, with every year. A month or so ago we faced the severest crisis in the history of the old paper. We had been debating for some time just what to do. We could see ahead only one ending unless our friends came to our relief. We were in debt, and our receipts were not sufficient to meet running expenses. Money was due us but we could not collect it. After consultation with several of the oldest friends of the paper, we concluded to issue an appeal for aid. There was nothing else left for us to do. Unless we received substantial assistance we should be obliged to suspend owing quite a sum of money. We reluctantly sent out a letter asking for help. We will say that we did this hoping to receive enough money to pay our creditors and to enable us to continue. We were disappointed. While a few have generously contributed to our relief, the amount received is far below our needs, and only one thing remains for us to do.

With this issue of the paper the Boston Investigator goes out of existence. We will not say that we have worked in vain, but we have worked hard for very little compensation for ourselves.

It is with deepest regret that we announce the suspension of the Investigator, but our subscribers will receive a larger and better paper in its place. We have made arrangements to merge the Investigator into the Truth Seeker and the Truth Seeker Company will fill out unexpired subscriptions, and in every way treat our subscribers as we would have done. We hope they will all like their new paper better than the old one, and support it as long as they live.

MODESTY (?) IN INFIDEL JOURNALISM.

I am in receipt of a printed circular from the New York Truth Seeker and its London edition, "The Editor" and beginning, "Dear Sir: Will you kindly advance in your valued columns that: 'In the circular above the following: "The Truth Seeker is the largest and best of the "infidel" papers, and at different times absorbed three other Liberal publications." Even the Bible has some good things in it. Among these is the saying "let another praise thee and not thou boast thyself." Neither shall I look like a keyhole with both eyes at once."

It looks like we have check even in infidel journalism. I cannot understand how a man of ordinary modesty can write to a rival publication and ask the rival editor to state in his paper that the other fellow has the largest and best publication of his kind.

(From the Star, London, England.) **MUSCULAR CHRISTIANITY.**

Curate Fined for Assault—A Remarkable Defence.

The Rev. Henry Alban Smith, a curate of Denver, was summoned at Ipswich, Suffolk, for assaulting George Munns, a farm foreman, who said the curate came to his house, and because he did not attend church, struck him.

The clergyman said Munns made use of bad language, and he considered it his insult to God.

He added, "I believe God sent me to punish that man's head. I was not angry, but I did it in cold blood." He also said that Munns and his friends chased him with a dog.

The magistrates said that Mr. Smith had acted indiscreetly, but under great provocation. They fined him 20 shillings and costs.

Presidential Candidate Arrested. St. Paul, Minn., July 14.—William P. Scott, candidate for president of the United States on the national liberty party ticket, was arrested here on a charge of an unpaid fine for keeping a disorderly house.

The above appears in plate matter, in the News-Herald, of Owenton, Ky. On the margin of the paper containing this is written the following: "When did the National Liberal Party nominate a candidate for President?"

The National Liberal Party has never nominated a candidate for president, and no man named William P. Scott is known to me.

I have no idea how so silly a report could have originated.

Some Christian newspaper man was overloaded with bug juice I suppose.

From A Young Lady. Celeste, Texas, July 30, 1904. Mr. Charles C. Moore:

Dear Sir—I enjoy reading the Blade and I have the time of feeling set for the National Liberal Party in every soldier and sailor. I am a member at St. Louis. I would like to hear from some one of the committee for getting up the programme. I will be a student in a medical school there at that time. I would be glad to receive if I had a place suitable, one to help our cause. I haven't any literature to select from. If you think it would be all right for me to receive, would you be so kind as to select something or put me in communication with some one who might do so. It has been a dream of my life to meet some of the eminent writers of your paper.—**MINNIE PARRISH.**

I hope some one will suggest something for this young lady.

Wants Me to Debate in Texas. Houston Heights, Tex., July 20, 1904. Brother Moore:

I send subscription for another year. I see that you and McFarley, together, have fixed that Judas story all right. If that thing had happened in Texas we would have had Judas hanged when he gave up the thirty pieces of silver. I hope you can meet your man in the Indian Territory. I wish I could be there to enjoy the feast. I wish we had some open air arena in Houston where you would have your come here. I think the sight of you would put to flight the pulpits here. Much love and good wishes to you and yours, I am truly,

M. E. DAVIS.

Yes; I know that to have to give up thirty pieces of silver would hurt me; even if they were only ten cents pieces. At this writing, July 26, it looks to me like the Rev. William of Indian Territory is going to back out. He probably did not know I was loaded when he blew in the muzzle.

I am anxious to do some debating, believe I can make a success of it, only I want my usual traveling expenses and hope I will get some engagements.

COTTON BELT'S IMPROVED SERVICE BETWEEN MEMPHIS AND SOUTHWEST.

\$15.00 TEXAS AND BACK. Train No. 3 now leaves Memphis at 7.45 p. m. and makes a fast run to Texas. It carries Pullman sleepers, parlor cars and free reclining chair cars. Reaches Texarkana, Indian, Ft. Worth and Waco several hours earlier than heretofore. Makes direct connections from Paris, Bonham, Whitesboro, Marshall, Longview, Palestine, Austin, Shreveport, Beaumont, Houston and San Antonio.

Train No. 1 leaves Memphis at 8.30 a. m., carries parlor cars and chair cars. Pullman sleepers from Paris, Dallas, Ft. Worth, Waco, Corpus Christi, San Antonio, Corpus Christi, Brownwood, Amarillo, Quanah, and intermediate points.

For full particulars and Texas itineraries time tables, etc., write to **E. W. LEBEAUME, G. P. & A., Cotton Belt, St. Louis, Mo.**

A FEW OF MY PRICES

MEN'S BEST WATCHES.

18-Size, all in 20-year Gold-Filed Swiss Case, Prepared.

Hampden "Special Rwy." 22

Same, 21 Jewels \$35.50

Same, 17 Jewels 27.50

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Same, 13 Jewels 23.50

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Same, 7 Jewels 17.50

Same, 5 Jewels 15.50

Same, 3 Jewels 13.50

Same, 1 Jewels 11.50

Same, 1 Jewels 9.50

Same, 1 Jewels 7.50

Same, 1 Jewels 5.50

Same, 1 Jewels 3.50

Same, 1 Jewels 1.50

Same, 1 Jewels50

Same, 1 Jewels25

From Germany. In the session of the Prussian Chamber of Deputies of June 17th the

free conservative member Count Douglas brought a bill to furnish for the National Liberal Party in every soldier and sailor the service The Military Name Book for his own use, and on the 1st of July this bill was discussed in the Prussian House of Lords and unanimously passed. Should the Prussians win a victory no doubt Count Douglas will add to Hyman Book Saints' Pictures.—**A. B. BORNHEIM.**

FOR SALE

Nice country grain mill. Food and feed in fine farming country in Chippewa County, 2 1/2 miles from city. Chippewa Falls, Wis. Splendid water power, 5 double stand rolls on wheat, 2 double stands on rye and buck wheat, 3 pair high roller feed mill all in good running order. For full description of property, call on writer. **TILLEN ROLL'S MILL, Chippewa Falls, Wis.**

FOR SALE

5,000 acres of coal on Green River, near railroad in Kentucky; 20,000 acres Florida Pine Land; Two Orange Groves.

Homesteads entered in Florida, United States Land. For lease a vein of Fluor Spar, mixed with lead and zinc. I practice law in all the Courts. **IRSAAC H. TRABER, Punta Gorda, Fla.**

World's Fair

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Ex. Sun. Lv. Lexington 7.45 a. m. 1.25 p. m.

Lv. Winchester 8.25 a. m. 2.10 p. m.

Lv. Clay City 9.13 a. m. 3.04 p. m.

Ar. Natural Bridge 4.01 p. m. 8.41 p. m.

Ar. Natural Bridge 4.54 a. m. 8.37 p. m.

Ar. Forest City 10.06 a. m. 4.40 p. m.

Ar. Jackson 11.30 a. m. 6.15 p. m.

Westbound. No. 3—Daily No. 1. Daily Ex. Sun.

Lv. Jackson 2.55 p. m. 8.25 a. m.

Lv. Forest City 3.47 p. m. 9.17 a. m.

Lv. Natural Bridge 4.01 p. m. 8.41 a. m.

Lv. Clay City 4.50 p. m. 9.37 p. m.

Ar. Winchester 5.39 p. m. 9.75 a. m.

Ar. Lexington 6.05 p. m. 10.10 a. m.

Trains Nos. 3 and 4 run daily, other trains daily except Sunday.

Trains Nos. 3 and 4 makes close connection at O. & N. Junction except Sunday for points on the O. & N.

Trains Nos. 1 and 2 connect at L. & E. Junction with C. & O. for St. Sterling.

Trains Nos. 1 and 2 make connection with L. & A. at Beatyville Junction for Beatyville, Ky.

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